

**The Examinations of**  
**Henry Barrowe John Greenwood**  
**and John Penrie / before the high**  
**commissioners / and Lordes of the Counsel.**  
**Pennd by the prisoners themselves**  
**before their deathes.**



**Ther is nothing couered / that shal not**  
**be reuiled : neither hid / that shal not be known.**  
**Luke, 12, 2,**

**For euery worke God himself wil bring**  
**Vnto iudgement / with euery secret thing whiche**  
**good or euil, Eccles, 2, 14.**



**T**he testimonie and sufferings of the prisoners whose examinations here ensue/cannot easilie (gentle reader) be forgotten of and whose harte is touched with care of religion and zeale of the truth. How weightie the causes were for which they suffered / may appeare partly by that which followeth / but here hast thou the maner of the Prelates proceeding against them / and how they were convicted of theyr *Whonisme/Donatisme/Anabaptistrie/ Schisme/ Heresie* etc. wherewith they were charged / and for which they were so many yeeres kept in miserable close prisons / and at last bereaved of their lives. Sure whosoever had bene the persons / and whatsoener the errors / it would wel have become the Lord Arch<sup>b</sup> of the church of England / to have better instructed and informed them by the word of truth and wholesome doctrine / before they had bene adjudged to prison and death. 2. Tim. 2/24. 25. and 4/ 2. Tit. 2/1. Or if Pauls counsel could not take effect / yet Pilates example might have stayed such courses / who examined our Lord Christes accusers / and found them false / and never sent him to close prison for refusing to sweare to accuse himself. Mat. 27. Luk. 23. Joh. 18. Neither yet did the late prelates in Q. Marias daies use altogether such severitie: for Bonner him self with the other tyrants of that time / had often conference and disputation with the Martyrs / and sought by scriptures to have overthrown them / if they could. Evil therefore have our *Whs.* provided for their cause and credit / so slightly to deale in matters of such moment / and to proceed to such severe torments / before more open and orderly conviction of the faultes and errors. Doe now all posterities shal see their practices: and though they have spilt the blood of those men / which bereed them so sore / yet can they not bereave the world of their testimonie / which by word and writing they have left behinde them. The lord give these men (if they belong unto him) to advert and see their dealings / and to remember the account which they ere long shalbe called vnto / before him who is ready to iudge quick and dead. The publishing of these thinges can not iustly be offensive to any / seeing nothing is here set downe / but that which was then demanded and answered / (as nere as the prisoners could remember:) 2. And they / which have themselves set forth the examinations of Martyrs heretofore / may not be grieved now when theyr owne turne is come / and their proceedings made knowne likewise: they which doe wel need not shunne the light. How ever it be the church of God I doubt not shal reape some profit hereby / for which / now in it so ever it be let him have the praise. Amen.

BRITISH

# Abrief of the examination of me Hen- ry Barrowe the 19. of Nouember. 1586. Before the ArchB. ArchD. and Dr. Cussings: as neere as my memoirie could carpe: being at Lambeth.



His 19. being the Lords day/betwene  
9. and 10. of the clock in the fore noone/ Mr.  
Pul and I went vnto the Clink to visit Mr.  
Greenwood/ and the other brethren there em-  
prisoned: where we had not bene the space of  
one quarter of an houre/ but Mr. Shepherd  
the keeper of the prison came vp/ rebulied Mr.  
Greenwood/ and stayed me/ saying he had  
commandement from his Lords grace so to  
doe. I demanded a sight of his warrant: he  
answered that he would doe it/ and I might

afterward if I were wronged/ bring mine action. So he locked me  
vp in prison/ and forthwith went to his Lords grace to Lambeth.  
About one of the clock he returned/ and brought with him 2. pursuiva-  
nts. I was forthwith put into a boat/ and caried to Lambeth. By  
the way/ one of the pursuivants called Watson/ drew out of his bosome  
a letter from the court of Lambeth vnto me/ saying how he had a long  
time sought me. I told him/ his paynes deserved thanks/ neither at  
Gods handes nor mine: I refused his letter/ and said that I obeyed  
neither it nor him/ neither would I read it/ shewing how I was vnder  
the arrest of the keeper of the Clink who sate by me. Wel/ we arri-  
ued at Lambeth/ wher after I had perused the B. his state/ I was  
brought into his presence chamber/ yet not vntil this Watson had pre-  
sented me/ and shewed his maister what had passed in the boat.

Arch B. Barrowe/ is your name Barrowe? B. Yea.

A. It is told me/ that you refuse to receiue or obey our letter/ know  
you what you doe? it is from the high commissioners/ and this man  
a pursuivant. B. I refused to receiue or obey that letter at that time.

A. Why so? B. Because I was vnder arrest/ and imprisoned  
without warrant/ and against law: and therefore now it was too late  
to bring the letter.

A. Why/ may not a Counsellor commit to  
prison by his bare commandement? (allegging how the Aldermen  
of London doe daily.) B. That is not the question/ what a coun-  
sellor may doe: but whither this man may doe it without warrant

by the law of the land: (pointing to the keeper of the Clink.)

A. Know you the law of the land? B. Very litle/ yet was  
I of Graues Inn some yeares. (Then his two Doctours and he/  
decided mine unskillfulness.) Let this passe: I look for litle help by  
law



law against you: I pray you why have you imprisoned me / and  
 after this manner sent for me? A. That you shal know vpon  
 your oath: wil you sweare? B. I hold it lawfull to sweare/  
 so it be done with due order and circumstances. A. Reach a  
 book / hold it him. B. What shal we doe with this?  
 A. Lay your hand vpon it man. B. To what purpose?  
 A. To sweare. B. I vse to sweare by no bookes.  
 A. You shal not sweare by the book / but by God onely.  
 B. So I purpose when I sweare. Cus. Did you neuer take an  
 oath at an Assise before the Iudges there? B. No. Cus. But  
 would you refuse there to lay your hand on a book and sweare?  
 B. Yea. C. Then would your testimonie not be taken. A. Why  
 man the book is no part of the oath / it is but a ceremonie. B. A nee-  
 dlesse and wicked ceremonie. A. Why know you what you say?  
 know you what book it is? it is the Bible. B. I wil sweare by  
 no Bible. C. Scismatiks are clamorous alwayes. it is a per-  
 petual note to know them by. A. Mr. Dr. Cussins saith true / such were  
 the Donatistes alwayes in the counsels / and such art thou and al  
 other scismatiks such as thou art. B. Say you pleasure / God  
 forgive you: I am neither scismatike nor clamorous: I answer but  
 your demandes / if you wil I wil be silent. A. Wel wil you  
 lay your hand on the Bible and take an oath. B. I vse to iopne no  
 creatures to the name of God in an oath. A. Neither shal you/  
 this is but a custome commanded by law. B. The law ought not  
 to command a wicked custome. A. Why / is it not lawfull to lay  
 your hand on a book? B. Yea / but not in an oath. A. Wil  
 you lay your hand in my hand / and sweare? B. No. A. Wil  
 you lay your hand on your table and sweare? B. No. A. Wil  
 you hold by your hand towards heauen and sweare? B. That is  
 not anisse: but I wil vse my libertie. A. Why you hold it lawfull  
 to lay your hand on the table and sweare? B. Yea / so it be not  
 commanded and made of necessitie. A. Why / the booke is your like:  
 it is nothing of the oath but a thing indifferent. B. If it be nothing  
 of the othe / why doe you so peremptorie iopne it? and if it be in-  
 different as you say it is / then doe I wel in not vsing it. A. Nay/  
 you doe not wel in refusing it / for therein you shew your self diso-  
 bedient to the higher powers set over you by God. B. Euen now  
 you said it was a thing indifferent: if it be so / ther is no power can  
 bring me in bondage to my libertie. A. Where finde you that?  
 B. In S. Paul. 1. Cor. The Arch B. Archd. Dr. Cussins / al denied  
 it. I affirmed it. a litle testament in greek and latine was brought  
 me / and a Bible I looked for the place but could not finde it: great  
 fault was in my memorie / for I looked in the 10. chapter / neither  
 in deed could I beynke me where to finde it / they so interrupted me.  
 A. Your



**A.** Your deuotion is not power law. **B.** The word of God is not  
the worse for my ill memorie. **A.** How speak not as you thinke/  
for you are proude. **B.** I haue smal cause to be proude of my  
memorie / you see y<sup>e</sup> default of it : but the Apostle saith it. Againe  
they al denved it. You then haue no cause to condemne my memorie/  
seing you al haue vtterly forgotten this sayeng. Then repeated I  
the words : All thinges are lawfull for me / but I wil not be brought in  
bondage to my libertie. Then they recited, Rom. 14. and 1. Corint. 8.  
all thinges are lawfull for me / but all thinges are not expedient. I said  
I meant not that place. **A.** I would like it wel if you cited  
your place in Greeke or Latine. **B.** Why you vnderstand English :  
is not the word of God in English ? Then Cuspin began to speak of  
indefinita propositio, but wherupon I can not tal to remembrance :  
I told him we were now about the new Testament / it might be if  
he had asked me that question when I knew him in Cambridge / I  
should then haue answered him he forthwith called to remembrance  
of what house I was. **A.** Were you then of Cambridge ?  
**B.** Yea / I knew you there. He said he was there before I was  
borne. I said it might be. Then he entred into discourse of his anti-  
quitie. Then he asked me if I had read books / as Calvin / Beza / etc.  
I answered that I had read more then p<sup>o</sup>ough : But yet I know not  
why I am imprisoned. **A.** It is reported that you come not to  
church / are disobedient to her maiestic / and say that ther is not a true  
church in England / what say you / haue you at any time said thus ?  
**B.** These are reportes. when you produce your testimonie I wil  
answer. **A.** But I wil better beleue you / vpon your oath / then  
them : how say you / wil you sweare ? **B.** I wil know what I  
sweare to / before I sweare. **A.** First sweare : and then if any  
thing be vnlawfully demanded / you shal not answer. **B.** I haue  
not learned so to sweare / I wil first know and consider of the matter  
before I take an oath. Thus many thinges being alleaged to and fro  
by vs / the Arch B. commaunded Cuspin to recoorde / that I refused  
to sweare vpon a book. **B.** yea / and set downe also / that I wil  
not sweare thus at randon / but first I wil know and consider of the  
thinges I sweare vnto / whither they require an oath. **A.** Wel /  
when were you at church ? **B.** That is nothing to you.  
**A.** You are a scismatick / a recusant / a seditious person / etc. with  
many such like. **B.** Say what you list of me / I freely forgiue  
you. **A.** I care not for your forgiuenes. **B.** But if you  
offend me / you ought to seek it / while you are in the way with me.  
**A.** When were you at church ? **B.** I haue answered that in  
an other place / it belongeth not to you. **A.** Why / are you indited ?  
**B.** I am. **A.** Yet belongeth it to vs / I wil not onely medle  
with you / but arraigne you as an heretick before me. **B.** How  
**A** ij **shal**

that doe no more then God wil: Erre I may/ but hereticke wil I ne-  
 ver be. A. Wil pow come to church hereafter? B. ffuture  
 thinges are in the Lords handes: if I doe not/ pow haue a law. A.  
 Haue pow spoken these wordes of the church of England? B.  
 When pow produce pour witnesse I wil answer. A. But vpon  
 pour oath I wil beleue pow. B. But I wil not accuse my self.  
 Then began he againe to charge me with scisme/ sedition/ heresie. B.  
 Pow are lawlesse: I had rather pow produced powr witnesse. A.  
 Of what occupation are pow? B. A chystian. A. So are  
 we al. B. I deny that. A. But are pow a minister? B.  
 No. A. A scholemaster? B. No. A. What then/ of no  
 trade of life? B. In pour letter/ pow know my trade in the super-  
 scription. A. Pow are then a gentleman. B. After the man-  
 ner of our countrie a gentleman. A. Serue pow any man? B.  
 No I am Gods freeman. A. Haue pow landes. B. No/ nor  
 fees. A. How liue pow? B. By Gods goodnes/ and my freinds  
 A. Haue pow a father aliue? B. Yea. A. Wher dwelleth  
 he/ in Norffolke? B. Yea. A. Wher dwel pow/ in London?  
 B. No. A. Wel can pow finde sufficient suretie for pour good be-  
 habiour? B. Yea/ as sufficient as pow can take. A. What/  
 pow cannot haue the Queene? B. Neither can pow take her/ she is  
 the iudge of her law: yet for my good behauiour/ I suppose I could get  
 her word. A. Doth she know pow then? B. I know her.  
 A. Els were it pitie of pour life. B. Not so. A. Can pow  
 haue any of these that came with pow/ to be bound for pow? B. I  
 know not/ I thinke I can. A. What know pow them not? B.  
 I know one of them. A. What is he? B. A gentleman of Gra-  
 ies pme. A. What cal pow him? B. Lacie. A. But  
 know pow what band pow should enter/ pow are bound hereby to fre-  
 quent our churches. B. I vnderstand pow of my good behauiour.  
 A. And in it is this contepned: and so pow had forfeited pour bond  
 at the first. B. Wel now I know powr minde/ I wil enter no  
 such bande. A. Then I wil send pow to prison. Then called  
 he Watson the pursuāt/ and D. Cussing a part into a windowe/ whe-  
 re he made a warrant to send me to prison. B. Pow shal not  
 touch one haire of my head/ without the wil of my heauenly father. A.  
 Nay I wil doe this to rectifie pow. B. Consider what pow doe/  
 pow shal one day answer it. A. Pow wil not sweare: pow wil not  
 enter bond for pour appearance. B. I wil put in band for my  
 baile in the prison/ and for my true imprisonment. A. Nay/ that  
 wil not serue the turne/ Mr. Doctor/ enter these thinges. Then Cussing  
 wrote that I refused to sweare/ and enter bond. A. I wil send  
 some to pow to conferre. A. That were more requisite before my  
 imprisonment, So the ArchB. delivered me to the pursuuant to  
 carie



came me to the Gatehouse/ where I as yet remayne/ neither knowing  
the cause of my imprisonment/ neither haue I as yet heard from him.

I was no-sooner out of his howse/ but I remembered the place in  
controversie: it is written. 1. Cor. 6. 12. All thinges are lawfull for me/  
but all thinges are not profitable: I may doe all thinges/ but I wil not  
be brought vnder the power of any thing.

The Lord knoweth to deliver the godly out of temptation/ and to reserve the  
vniust vnto the day of Iudgement vnder punishment.

**T**he 27. of November/ 8. daies after I was committed by Cant.  
to the Gatehouse: I was sent for by one of his seruantes to  
make appearance before the high Commissioners at Lambeth:  
whither he and my keepers man Nicholas caried me. There  
I found a very great traine without/ but within a goodlie Synode of  
Bps. Deanes/ Civilians/ etc. beside such an apparance of wel-  
fedde silken Preistes/ as I suppose might wel haue be-  
seemed the Vatican. Where after to my no smal  
greif I had heard a scholemaister denp  
his maister Christ/ I was called.

**E**nterburie with a grimme and an angrie countenance beholding  
me/ made discourse how I refused to sweare on a book etc. as fel  
out in our first meeting: and demanded whither I were now  
better aduised/ and would sweare. I answered/ that I would  
not refuse to sweare vpon due occasion and circumstances. C. Wil  
low then now sweare? B. I must first know to what. C.  
So low shal afterward. B. I wil not sweare vnlesse I know  
before. C. Wel I wil thus far satisfie your humour. London  
began to interrupt/ but Cant/ cut him off/ and produced a paper of obie-  
ctions against me/ which he delivered to one Beadle to read. It contey-  
ned much matter/ and many suggestions against me/ disorderly fra-  
med according to the malicious humour of mine accuser/ as/ that I  
denped God to haue a true church in England: and to proue this/ the  
4. principal causes framed in way of argumēt/ as/ the worship of God  
with vs is idolatrie: ergo/ no true church. They haue an Antichri-  
stian and idolatrous ministerie: ergo no true church/ further he saith/  
that the reverend father in God/ my lords grace of Cant. and al the  
Bps. of the land/ are Antichristes. further he saith/ that al the mi-  
nisters in the land are theeues and murderers/ and secret hypocrites/  
and that al the preachers of the land are hirelings. That Mr.  
Wiggington and Cartwright straine at a gnat/ and swallow a camel.

A iiij

further



mutter/ he condemneth all writers/ as Calvin/ Beza/ etc. and saith  
 that all catechismes are idolatrous/ and not to be used. The reasons  
 to these were untrulie and disorderly set downe accordingly in the  
 bill/ which I cannot rehearse. **V.** How say you Mr. Deane of Pauls/  
 here is for you/ you haue written a catechisme/ **Cant.** This fel-  
 low deales indifferently/ he makes vs all alike. Thus far haue I  
 satisfied you: now you know what you shal sweare vnto: how say  
 you/ wil you sweare now? **Lord.** My Lordes grace doth not  
 shew this fauour to many. **Can.** fetch a book. **Bar.** It  
 is needles. **C.** Whyp/ wil you not sweare now. **B.** An  
 oath is a matter of great importance/ and requireth great considera-  
 tion. But I wil answer you trulyp/ Much of the matter of this bill is  
 true/ but the forme is false. **C.** Goe to sitra/ answer directlie/ wil  
 you sweare? reach him a book. **B.** Ther is more cause to sweare  
 mine accuser: I wil not sweare. **C.** Where is his keeper? you  
 shal not prattle here Away with him: clap him vp close/ close/ let no  
 man come at him: I wil make him tel an other tale/ per I haue done  
 with him.

Ther was an article a gainst me in the bill/ for saying  
 that I thought Elders were Bishops/ and Philip. 1.1.  
 produced here by I plainly discover mine accuser to be  
 Thornele of Norwich with whom I had communica-  
 tion at Ware as I rode to London/ and never tal-  
 ked with any other about this matter.

**T**he effect/ and so neere as my fraile memorie could carpy away/ the  
 very wordes of such interrogatories and answers as were de-  
 manded of and made by me Henry Barrowe before certeyne Com-  
 missioners ther vnto especially appointed by her Maiestie: namely the  
 two **V.** cheef Iustices/ the maister of the Rolles/ the **V.** cheef Baron/  
 and another Baron of the Exchequer I thinck Baron Gent:  
 together with the ArchB. of Cant the B. of London/  
 the B. of Winchester/ certaine of their Chantellores  
 and ciuil Doctores with their Registers and  
 Scribes. The 24. of March.

**I** being brought before the ArchB. of Cant he made knowne vnto  
 me that they were authorized by her Maiestie to examine me  
 vpon my oath vpon certaine interrogatories and therfore called  
 for a booke/ ther was brought a great bible in folio faire bound/  
 which the ArchB. refused/ and called for an other/ which was held to  
 me by

**Bar.** To what ende? **Cant.** To sweare. **B.** I haue not learned to sweare by any creatures. **Cant.** This is the word of God/the Bible. **B.** I began to open the booke/and meant in deed to haue asked him/if the Apocrypha scripture/and notes which were in it/ were the word of God: but **Cant.** belike suspecting some such matter would not suffer me to look into it/to whom then I answered that that booke was not the eternal Word of God / that eternal God himselfe/ by whom onely I must sweare/ and not by any bookes or Bibles.

**Cant.** So now shal sweare by God. **Bar.** To what purpose then is this booke vzed? I may sweare by nothing besides him/ nor by nothing with him. **Winch.** Now proue now that? **B.**

It is so commanded in the booke of the law. Deut. 6. and 10. Chapt. so expounded by sundrie of the prophets/ by Christ himselfe and his Apostles.

**Cant.** Wel wil now sweare that now wil answer nothing but the truth/and the whole truth/to such Interr.as we shal demaund of now? **B.** I haue learned to know the matter befoze I either sweare or answer.

**Cant.** Set downe that he wil not sweare.

**L. C. Justice.** Now shal onely sweare to answer the truth: if any badawful thing be demaunded of now/now need not answer. **B.**

**My Lord/** euery truth requireth not an oath/ther must great regard and reuerence be vsed in an oath / and an oath for confirmation ought to be the ende of al strife: **My Lo.** if I should erre/and deliuer it vpon mine oath for truth/ it were a double sinne / likewise if I should epther not know/not remember/or not vtter the whole truth/ I were by such a rash oath forwoyne: But by Gods grace I wil answer nothing but the truth.

**Cant.** A Christian mans word ought to be as true as his oath / we wil proceed with now without pour oath / (and taking a paper of Interr.in his hand/said/) what say now to this. Is it lawfull to say the Pater noster publickly in the church / or priuatly / as a prayer or no?

**B.** I know not what now meane by pour Pater noster / vnlesse peradventure that forme for prayer which our sauour Christ taught his disciples/ commonly called the Lordes prayer.

**Cant.** I so meane. Then commanded he the first question to be thus witten. **Quest. 1.** Whither he thinketh the Lordes prayer may publickly in the Church / or priuatly be vsed as a prayer or no? (When I had expressed my minde/the Arch B. commaunded it should be recorded: but I desired the iudges that I might with my owne hande wryte my owne answers/ which was graunted me.) **My answer** then to the first question was. **Ans.** It is to be vsed to that ende for which it was given by our sauour Christ to his disciples / as a summarie groundworke or foundation of al faithfull prayers / wherby to instruct and assure their consciences/that their petitions are according to the wil and glory of God: But that these prescript wordes are inuolued / or that

**B**

**Christ**



in the scripture. Moreover I see not how it can be used as a prayer /  
seeing that our particuler wantes and present occasions and necessities /  
are not therein expessed. And therfore I thinke it not to be used as a  
prayer. (Heere the ArchB. cried out for breuitie / and would not suffer  
me to answer any more questions at large.) Quest. 2. Whether he  
thinketh that any Leitourgies / or prescript formes of prayer may be  
imposed vpon the church: and whether al read and stined prayers be  
mere babling in Gods sight? Ans. I finde in the worde of God no  
such authoritie giuen to any man / neither such stined leitourgies pre-  
scribed or used in the primitive churches: and therfore hold it high pre-  
sumption to impose any one deuised Apocrypha prayer vpon the church.

Q. 3. Whether he thinketh that the common prayers commaun-  
ded by the publick authoritie of this land / be idolatrous superstitious  
and popish? A. I thinke that this book of common prayer publickly  
inopned and receiued in the assemblies of this lande / is wel nigh al-  
together idolatrous superstitious and popish.

Q. 4. Whether he thinketh that the Sacraments which are publickly administred in the  
church of England be true Sacramentes or no? A. I thinke  
that the Sacramentes as they are ministred in these publike assemblies /  
are not true Sacramentes: and seale not the fauour and blessing of God  
vnto them.

Q. 5. Whether he thinketh that the lawes and gouer-  
nement of the church of England now by authoritie establisshed be unlaw-  
ful and Antichristian / or no? A. Because the lawes decrees and  
canons of your church are so many and infinite / I can not iudge of  
them al / because I know not al: but this I say / that many of them / as  
also your Ecclesiastical courtes and gouernours / are unlawful and An-  
tichristian.

Q. 6. Whether he thinketh that such as haue bene  
baptised in the church of England / since Queene Elisabethes reigne /  
haue bene rightly baptised / or ought to be baptised againe? A. I  
thinke as before of your Sacramentes / that they haue not bene rightly  
baptised / according to the institution of Christ: Yet that they need not /  
neither ought to be baptised againe.

(I doubt least the ArchB. hea-  
ring my answer of rebaptising / caused it to be left out of the question  
and my answer / taking that which might best serue their owne turne /  
to bring vs into suspicion of error / and hatred. Herevnto many speeches  
arising of the true and false Sacramentes / ministerie / gouernment / as  
also of the true and false church: I shewed that the false church had al-  
so her Sacramentes ministerie / gouernment / though not aright. Then  
Judge Anderson caused this question to be moued to me.

Q. 7. Whether the church of England as it standeth now establisshed / be the  
true establisshed church of Christ: and whether the people therein / be the  
true and faithful people of God / or no. A. I thinke that these parish  
assemblies as they stand generally in England / are not the true esta-  
blisshed



blissed churches of Christ: and that the people as they now stand in this disorder and confusion in them / are not to be held the true and faithful people of Christ.

Here the Judge Anderson took exception (as the B. of Lond. also) at these wordes (parish assemblies.) I answered the Judge / that I could not for some weightie respectes spare him that word: for I doubted not / but that the Lord had many precious and elect vessels among them / whom he wil in his good time call forth / whom it became not me absolutely to iudge / least I should enter into Gods seat: Yet I would not in the meane time / whiles they stand members of these assemblies / count them faithful. To the B. I said / that when they should better consider of mine answer / they should have lesse cause to finde fault. Much trouble we had befoze we could agree of the state and wordes of their questions / with putting out and changing which discourses it is not my purpose here to set downe / so much as the questions and answers agreed upon and recorded: although for some causes knowne to my selfe / and to some of their consciences which may hereafter be knowne to al the world / I thought it not impertinent to insert this.

Q. 8. Whither he thinketh the Queenes maiestie be supreme governour of the church: and whither she may make lawes for the church / which are not contrary to the word of God / or no? A. I thinke the Queenes maiestie supreme governour of the whole land / and over the church also / bodies and goods: but I thinke it a no Prince / neither the whole world / neither the church / it self / may make any lawes for the church / other then Christ hath already left in his worde. Yet I thinke it the dutie of every Christian / and principally of the Prince / to enquire out and reuise the lawes of God / and stir vp al their subiectes to more diligent and careful keeping of the same. As we had much a doe to come to the state of this question / so the B. shewed themselves euil satisfied with my answer / and said that the Papistes dealt more simply then I did: and surely they were greivously interrupted me with slanders / euil speeches and blasphemies / during the time of my writing these answers / especially the B. of Lond. so that I was euen enforced sometime to turne vnto him and shew him of his shamelesse vntruthes and slanders. The cheif iustice of Engl. here saide that he thought I answered very directly and compendiously. Here againe / vpon some speech that arose / the Judge Anderson asked me whither I thought it lawful to hang a thief or no? I answered that ther were many kinde of theeves / as sacrilegious theeves / men stealers etc. that these ought by the lawes of God to die. Then he said / he meant ordinary theeves of goodes and chattels. I said / that God in the law had ordeyned an other kinde of punishment for such / wherupon the B. framed this question.

Q. 9. Whither it be lawful for the Prince to alter the iudicial lawes of Moses / according to the state of her countrie and pollicie / or no?

A. I ought to be wise in sobrietie /

B

y

and

and not to answer more then I know. Great doubt and controverſie hath bene about this queſtion a long time / but for my part I can not ſee / that any more of the iudicial law was or can be abrogated by any mortal man or countrey / vpon what occaſion ſoeuer / then belonged to the ceremonial law and worſhip of the Temple / for which we haue receiued other lawes and worſhip in Chriſtes teſtament: but that the iudgements due and ſet downe by God for the tranſgreſſion of the moral law / can not be changed or altered / without iniury to the moral law and God himſelfe. Yet this / as al my other answers by proteſtation / that if any man can better inſtruct me therein by the word of God / I am alwayes ready to change my minde. Wherevpon the cheif Juſtice of Engl. ſaid I ſpake wel: and therfore ſaid if I were in doubt / mine answer ought not to be taken. I ſaid / I doubted not / but had ſet downe my minde. Yet the Wbs. becauſe my answer fitted not their turnes / as I thinke / commaunded the queſtion and answer to be blotted out.

Q. 10. Whither he thinketh that any priuate man may take vpon him to reſorme / if the Prince wil not / or neglect. (I asked whither they meant of a publick reformation of the ſtate / or of a priuate or perſonal reformation of himſelf and his family: it was ſaid / of a publick reformation)

A. I thinke that no man may intermedle with the Princes office / without lawfull calling therunto: and therfore it is vtterly vnlawfull for any priuate man to reſorme the ſtate / without his good liking and liſenſe / becauſe the Prince ſhal account for the defaultes of his publick gouernment / and not priuate men / ſo they be not guiltie with the Prince in his offences / but abſteine and keep them ſelues pure from doing or conſenting to any vnlawfull thing commaunded by the Prince / which they muſt doe as they tender their owne ſaluation.

Q. 11. Whither he thinketh that euery pariſh or particuler church ought to haue a Preſbyterie? A. The holy gouernment of Chriſt belongeth not to the prophane or unbeleeuing / neither can it without manifeſt ſacrilege be ſet ouer theſe pariſhes as they now ſtande in conſuſion / no difference made betwixt the faithfull and unbeleeuing / al being indifferently receiued into the body of the church: but ouer euery particuler congregation of Chriſt they ought to be an eldership / and euery ſuch congregation ought to their vtter moſt power to endeauour therunto. Now was I diſmiſſed / and committed againe to my keeper / with ſtreight charge that no man might ſpeak to me. During this time / others of my brethren were examined / which being done / I was called for in vnto them where Cant. ſhewed me the ſtatute of ſupremacie / and asked me if I would take an oath accoꝝding to the ſame. I ſaid that in that ſort I could not / neither could I ſweare to ſuch ſucceſſors as I knew not: but to her Maieſtie / I acknowledged her authoritie as I had expreſſed in my article and proteſted my life in defence of her perſon prerogative and dignitie loyally againſt al foꝝeine and domeſtical ene-



times whether spiritual or temporal. The Arch<sup>B</sup>. said that the Pa-  
 pistes made a better and more dutiful oath then this. I said it was  
 not true they denped not neither defied the Pope: but I was ready to  
 giue and performe as much vnto my Prince as any true subiect ought  
 to doe. He asked me againe whether the church of Christ if the Prince  
 denp or refuse to neglect abuses may without staining for the Prince re-  
 forme them? I said that it might and ought though al the Princes of  
 the world should prohibit the same vpon paine of death. He asked  
 me againe whether the church of Christ might excommunicate the Prin-  
 ce and who should pronounce it? I said that sin obstinately stood in/  
 did excommunicate and that the church ought to haue iudgement ready  
 against euery transgression without respect of persons / and that the  
 Pastor of the church ought to pronounce it / and alleaged that excom-  
 munication / was giuen vnto the church as the onely and last remedie  
 for the saluation of the partie in such cases / and that the neglect therof  
 was both the neglect of Gods iudgements / their dutie / and the Prin-  
 ces saluation: and that they might as wel take away al admonitions  
 and reprehensions from Princes / and so Princes were in a most mis-  
 erable case. These my answers were not written with mine owne  
 hand / but by the Register: And so was I sent againe with more com-  
 maundementes yet to keep me more straightly. I requested at both  
 times a copp of my answers / but the Arch<sup>B</sup>. denped it me.

**U**pon the 18. day of the 3. moneth / I Henry Barrowe close pri-  
 soner in the fleet / was sent for in al post hast / by one Bagland a  
 Gent. of the L. Chancelloz to his Lordes chamber at the court  
 at White-hall: wher being arrived / I found in a withdrawing  
 chamber / 12. of the brethren / among a great number of other attendan-  
 ces / with whom I could not haue any one word: But after that Ba-  
 gland had signified my coming / I was forthwith sent for into that  
 chamber / where sate at the boord the Arch<sup>B</sup>. in his ponti-  
 ficalibus / the L. Chancelloz / the L. Treasurer / the  
 L. Buckhurst / the B. of Lond. in his ponti-  
 ficalibus: at the lower ende of the  
 chamber stood Dr. Dorne / Ju-  
 stice Young and others.

**B**eing kneeled downe at the ende of the table / the L. Treasurer  
 began and asked me my name: which when I had told him / he  
 asked me if I had not bene sometime of the court: I answered /  
 that I had sometime frequented the court: he said he remembred me not.  
 L. Treas.



**L. Treas.** Why are you in prison Barrowe? **B.** I am in prison in Lo. vpon the statute made for recusantes. **L. Treas.** Why wil you not goe to church? **B.** My whole desire is to come to the church of God. **L. Tre.** Thow art a fantastical fellow I see/ but why not to our churches? **B.** My Lo. the causes are great and many/ it were too long to shew them in particuler: but briefly in my Lo. I can not come to your church/ because al the profane and wicked of the lande are receiued into the body of your church/ 2. You haue a false and Antichristian minister set ouer your church. 3. Neither worship you God aright/ but after an idolatrous and superstitious manner: 4. and your church is not gouerned by Christs Testament/ but by the Romish courtes and canons/ etc. **L. Tr.** Here is matter ynough in deed: I perceiue thow takest delight to be an author of this new religion. **The L. Chanc.** said he neuer heard such stufte before in al his life. **B.** As I was about to shew that neither I was an author of this religiō and that it was not new as they supposed: the B. of Lo. interrupted me/ and asked me wherein their worship was idolatrous? **The L. Treas.** also demaunded the same question. **B.** Ther is nothing els in that booke of your common prayer: being demaunded some particulers/ I shewed that their saintes daies/ eues/ fastes/ idol feastes/ etc. **Lord.** Stay there: why/ is it not lawfull to keep a memorial of the Saintes in the church? **B.** Not after your manner: it is idolatrie. **Lord.** How proue you that? **B.** By the 1. commandement. **Lord.** Why/ that is/ thow shalt haue no other Gods but me. What of that? **B.** The word is/ Thow shalt haue no other Gods before my face. We are therefore forbidden to giue any part of Gods worship to any creature. **Lord.** Why/ neither doe we. **B.** Yes/ you celebrate a day and sanctifie an eue/ and cal them by their names/ you make a feast/ and deuise a worship vnto them. **L. Tr.** Why/ may we not cal the day after their names? is not that in our libertie? **B.** No my Lord. **L. Tr.** How proue you that? **B.** In the beginning of the booke it is written that God himselfe named al the daies/ the first the second/ etc. **L. Tr.** Why then we may not cal them Sunday/ Monday etc. **B.** We are otherwise taught to cal them in the booke of God. **L. Tr.** Why thow thyselfe callest it the Lordes day. **B.** And so the holy Ghost calleth it in the 1. of the Revelation. **Lord.** We haue nothing in our saintes daies/ but that which is taken forth of the Scriptures. **B.** In that you say true/ for you finde no Saintes daies in the Scriptures. **Lord.** We finde their Histories and deedes in the Scripture. **B.** But not their daies and festiualls in the Scripture. **The Lo. Buckh.** then said / I was a proud spirit. **The L. Treas.** said I had a hotte braine: and taking into his hande a booke of common prayer / which lay on the boord / read certayne of the collectes for the Saintes.

Scripture: and asked me what I could minne therein? **B.** I  
 mislike al for we ought not so to vse Scriptures or prayers. **Lond.**  
 May we not make commemoration of the saintes liues in the church.  
**B.** Not after powr manner/ to giue peculier dayes/ eues/ fastes/ wor-  
 ship/ feastes vnto them. **L. Tr.** But what is there idolatrous?  
**B.** Al for we ought not so to vse the Scriptures. **Lond.** What not  
 in commemoration of the Saintes? **B.** No I haue said not after  
 powr manner. **L. Tr.** But what is euil here? **B.** All my Lo.  
 for by abusing the Scripture we may make it an idol The circumstan-  
 ces make euil thinges/ of themselves good / as in the massebooke from  
 whence this stuffe is fetched/ there are sundry good collectes and places  
 of scripture which their superstitious abuse make abhominable and  
 euil. Likewise conuicers make many good prayers which the circum-  
 stances also make euil. **Here the Lo. Buckh. said I was out**  
**of my wittes.** **B.** No my Lo. I speak the wordes of sobernes  
 and truth/ as I could make plaine if I might be suffered. **L. Tr.**  
 Were we pray/ that our liues may be such as theirs was void of coue-  
 tousnes. **B.** So ought we to doe/ and not to reade or haue any  
 parte of the scripture without fruite/ and to follow and flee that which  
 we finde praised and discommended in them: yet ought we not to vse the  
 scriptures in this manner to dayes and times/ neither to be thus re-  
 streyned or stinted in our prayers/ as to be tied to this forme of wordes/  
 place/ time/ manner/ kneele/ stand etc. **L. Buckh.** This fellow  
 delighteth to heare himselfe speake. (The **L. Chanc.** also spake so-  
 me what at that time/ which I cannot cal to remembrance as yet)  
 Then the **ArchB.** also spake many thinges against me/ of smal effect/  
 which I haue also forgotten/ onely this I remember he said/ I was a  
 strower of errors/ and that therfore he committed me. **B.** In deed  
 powr committed me halfe a yere close prisoner in the Gatehouse/ and  
 I neuer until now vnderstood the cause why/ neither as yet know I  
 what errors they be/ shew them therfore I pray powr. **The L.**  
**Buckh.** againe said I was a presumptuous spirit. **B.** My Lo.  
 al spirits must be tried and iudged by the word of God: but if I erre  
 my Lo. it is meet I should be shewed wherein. **L. Chanc.** Ther  
 must be streighter lawes made for such fellows. **B.** Would to God  
 they were my Lo. our iourney should be the shorter. **L. Tr.** Powr  
 complained to vs of iniustice/ wherein haue powr wrong? **B.** My  
 Lo. in that we are thus imprisoned without due trial. **L. Tr.** Why/  
 powr said powr were condemned vpon the statute. **B.** Vniustly/ my  
 Lo. that statute was not made for vs. **L. Tr.** Ther must be  
 streighter lawes made for powr. **B.** O my Lo. speak more com-  
 fortable/ we haue sorowes pnowgh. **L. Tr.** In deed thow lookest  
 as if thow hadst a troubled conscience. **B.** No I praise God for  
 it. but



went against her faithfull subiectes. The L. Cr. answered that the  
 Queenes sword was not as yet drawen against vs. Then in a word  
 or two I complaining of the misery and lingering close imprisonment  
 which we suffer: the L. Cr. demaunded if we had had no conference.  
 The B. of Lond. answered that sundrie had bene with vs: as D. So-  
 me/ Grauiat and others/ but we mocked them that came vnto vs.  
 B. That is not true/the Lord knoweth: we mock no creature. Neither  
 doe I know/ or haue ever seene/ to my remembrance/ that Grauiat pow  
 speak of. But miserable phisitions are pow al / for Mr. Some he in-  
 deed was with me but neuer would enter disputation: he said/ he came  
 not therfore/ but in reasoning manner to know some what of my min-  
 de more cleerly. Some was then by the Arch B. called/ and demaunded  
 whither we had conference or no? Some shewed how that at our last  
 conference befoze Dr. A. G. ther arose a question betwixt vs / whither  
 the Prince might make a positive law / de rebus mejs of thinges in-  
 different: I demping it/ he asked me whither she might make a statute for  
 the reforming excesse of apparel? I graunted that she might. He then  
 said it was a doctrine of Diuils to forbid meate by a positive law: he  
 shewed me then that the Princes law did not binde the conscience/ and  
 that ther is a difference betwixt forum ciuile and forum conscientie.  
 Some to this effect. Mr. Young then vncalled came/ and accused me of  
 vnreuerend speeches vsed against his Lords grace/ at my first confer-  
 re with Some in my chamber: so they were dismissed. Then I be-  
 seeched the Ls. to graunt a publicke conference/ that it might appeare  
 to al men/ what we held/ and where we erred. The Arch B. in great  
 choller said/ we should haue no publicke conference / we had publis-  
 hed to much already/ and therfore he now committed vs close prisoners.  
 B. But contrary to law. The L. Cr. said/ it might be vpon such  
 occasions done by law: and asked whither I had any learning? Cant.  
 and Lond. with one consent answered together that I had no learning.  
 B. The Lord knoweth I am ignorant / I haue no learning to boast  
 of: but this I know/ that pow are voide of al true learning and godli-  
 nes. L. Buckh. See the spirit of this man. Then requested I  
 conference againe/ and that in wryting: which was againe by Cant. ve-  
 ry peremptorie denied. He said that he had matter to cal me befoze him  
 for an heretike. B. That shal pow neuer doe: pow know my for-  
 mer answer to that matter: wel erre I map/ but heretike/ by the grace  
 of God wil I neuer be. L. Buckh. That is wel said. The L.  
 Cr. then taking by a paper of Somes abstract questions/ which lay a-  
 mong the Bs evidence against me/ read this: That I held it unlawful  
 to enacte a law that the ministers shal liue by tithes/ or the people pay  
 them: and demaunded of me/ whither I held tithes unlawful? B.  
 My Lo. they are abrogated and unlawful. L. Cr. Why / thou  
 wouldst



had the minister due of some what / whereof I should be able. **B.** Para eleemosyna, of cleere almes as Christ in his Testament hath orde-  
 ned / and as he and his Apostles. **A. Tr.** But how if the people  
 wil not giue? **B.** Such are not the people of God. **A. Tr.** But  
 whatshal the ministers doe in the meane time? **B.** Not stand a mi-  
 nister to such / neither take the goods of the prophane. **A. Tr.** Where  
 canst thou shew me now in the Scriptures that the ministers now  
 ought not to liue vpon tithes? **B.** I took the bible and turned to these  
 two places. Heb. 7/12. Gal. 6/6. in the one where tithes are abrogate: in  
 the other / that an other provision is made for them. **Lond.** began the  
 rail at the wordes / pure and cleere almes: **Cant.** at the place in the Heb.  
 saying that the authors intent was to proue an abrogation of the prei-  
 sthod. **B.** Why / the wordes of the text are these: If the priesthod be  
 changed / then of necessitie must ther be a change of the law: and now  
 cannot deny but that tithes were a part of that law: alleging / Num. 18.  
**A. Tr.** What / wouldst thou haue him to haue al my goodes? **B.**  
 No my Lo. but I would haue pow to withhold none of your goodes  
 from helping him: neither rich nor poore are exempted from this duty.  
 Further I shewed / that if the minister had thinges necessarie / as food  
 and rayment / he ought to hold him self contented: neither ought the  
 church to giue him more. Then had we some talke concerning the word  
 Priest: the **A. Tr.** said that the ministers now were not to be called prei-  
 stes. **B.** If they receiue tithes they are preistes. Moreover they be  
 called preistes in the law. **Lond.** Why / what is the word presbyter /  
 I pray you? **B.** An elder. **Lond.** What in age onely? **B.** No /  
 Timothie was a yong man. **Lond.** Presbyter is latine for a priest.  
**B.** It is no latine word / but deriued / and signifieth the same which the  
 greek word doth / which is an Elder. **Lond.** What makest thou a priest?  
**B.** Him that doth offer sacrifices / for so it is witten euery where in the  
 law. As we were thus reasoning / the **A. Chanc.** asked me if I knew  
 not those two men (pointing to **Cant.** and **Lond.**) **B.** Yes my Lo.  
 I haue cause to know them. **A. Chanc.** But what is not this the  
 Bp. of London? **B.** I know him for no Bishop my Lo. **A. Ch.**  
 What is he then? **B.** His name is Elmar my Lo. (The Lord par-  
 don my fault / that I laid him not open for a wolfe / a bloody persecutor  
 and Apostata. But by this time / the Wardens man plucked me by.)  
**A. Chanc.** What is that man? (pointing to **Cant.**) **B.** The Lord gaue  
 me the spirit of boldnes / so that I answered: He is a monster / a misera-  
 ble compound / I know not what to make him: he is neither Ecclesi-  
 astical nor ciuil / euen that second Beast spoken of in the Revelation.  
**A. Treas.** Wher is that place / shew it. **B.** So I turned to the 13. Chap.  
 and began at the 11. verse / and read a litle. Then I turned to 2. Thes. 2.  
 But the Beast / arose for anger / gnashing his teeth / and said / wil you  
 suffer him my Lords? So I was pluckt by by the Wardens man  
 from

from my knees/ and caried away. As I was be parting/ I desired the  
 Lo. Treas. that I might haue the libertie of the aire / but had no ans-  
 wer: and I prayed the Lord to blesse their honours. So I was led  
 forth by an other way then I came in / that I might not see the bre-  
 thren/ nor they me. This is the effect/ so neere as my euil memorie could  
 carpe away/ the very wordes that were vsed to me and by me in that pla-  
 ce. The Lord pardon my vnworthines / and vnsanctified hart and  
 mouth/ which can bring no glorie to the Lord/ or benefite to his church:  
 but rather reproch to the one/ and affliction to the other. But the Lord  
 knoweth how to deliuer the godly out of tentation / and to reserue the  
 vniust until the day of iudgement vnder punishment. The L. Treas.  
 admonished me/ and told me that I took the Lords name often in vai-  
 ne: I haue forgotten vpon what occasion he spake it. But I beseech  
 the Lord that I may not forget this his good admonition / but may  
 set a more careful watch before my lippes: for sure no doubt I am gre-  
 atly guiltie that way/ and neuer vse his holy name with that reuerence  
 I ought.

**T**he answers of John Grenelwood/ at London pallace/  
 before the 2. L. cheif Iustices of Engl. the W. of the  
 Colles / the L. cheif Baron / togither with the Arch B. of  
 Cant. the B. of Lond. the B. of Winch. with others: to cer-  
 taine interrogatories as foloweth.

**Q.** **W**hat is your name? **A.** John. Grenelwood. **Q.** Lay  
 your hand vpon the book/ you must take an oath.  
**A.** I wil sweare by the name of God if ther be any need/ but  
 not by or vpon a book. **Q.** We wil then examine you  
 without an oath. Are you a minister? **A.** No/ I was one after your  
 orders. **Q.** Who disgraced you? **A.** I disgraced my self  
 through Gods mercy by repentance. (then after many wordes/ they  
 brought forth a paper conteyning certaine articles in manner of questi-  
 ons as foloweth) **Q.** Is it lawfull to vse the Lordes prayer publickly  
 or priuately as a prayer/ or no? **A.** It is a doctrine to direct al our  
 prayers by: but seing it conteyneth the doctrine of the holy Scripture/  
 no man can vse the same as a priuate or publick prayer/ because he hath  
 not present need to aske al the petitions therein conteyned / at one time:  
 neither can comprehend them with feeling and faith. **Q.** Is it lawfull  
 or no? I wil heare no prating. **A.** It is not lawfull for any thing I  
 can see by the Scripture for ther is no commaundement to say the very  
 wordes ouer: and Christ and his Apostles prayed in other wordes ac-  
 cording to their present necessitie. **Q.** Is it lawfull to vse any stinted  
 prayers either publickly or priuately in prayer? **A.** They are  
 Apocrypha / and may not be vsed in the publick assemblie: the word/  
 and the graces of Gods spirit / are onely to be vsed there. **Q.**  
 Answer directly/ is it lawfull to vse them publickly or priuately?

**A.** Paul



**A.** Paul saith in Rom. 8. the spirit of God maketh request for vs / and, that we know not what to aske / but the spirit helpeth our infirmities.

**Q.** Answer directly. **A.** It is not lawfull to vse stinced prayers invented by man / either publickly or privatly for any thing I can see by the Scriptures.

**Q.** What say you then to the booke of common prayer / is it superstitious popish and idolatrous / yea or no? **A.** I beseech you that I may not be urged by your law: I haue thus long bene close prisoner / and therefore desire you to shew me wherefore / and not now to entangle me by your law.

**Q.** Is it not your law now as well as ours: it is the Queenes law: You are a good subiect. **A.** I am obedient as a true subiect. But I took it we had reasoned of your popish canons.

**Q.** Is not the common prayer booke / established by the Queenes law? **L. Cheif Just.** Tel vs what you thinke of the booke of common prayer / you shal haue libertie to cal back what you wil againe.

**A.** If it were in free conference / as it hath bene often desired by vs / I would so doe.

**Winch.** Haue you not vsed these wordes a yeare agoe / that it was popish superstitious and idolatrous? **A.** Yes I thinke I haue: for it was taken out of the Popes portuis.

**Q.** Why would you not answer so before? **A.** Because I see you goe about to bring me with in the compasse of the law.

**J. Anderson.** What say you now to it? **A.** That ther ar many errors in it / and the forme therof is disagreeable to the Scriptures.

**Arch B.** Is it contrary to the Scriptures. **A.** It must needs be contrary if it be disagreeable.

**Winch.** Whither hold you it idolatrous / superstitious and popish? **A.** I haue answered what I thinke of it: I hold it full of errors / and the forme therof disagreeable to the Scriptures.

**Q.** What say you for mariage: did not you marie one Roman and his wife in the Fleet? **A.** No / neither is mariage a part of the ministers office.

**Q.** Who did vse prayer? **A.** I thinke / I did at that time vse prayer.

**Q.** Who ioyned their handes together? **A.** I know no such thing / they did publickly acknowledge their consent before the assemblee.

**Stannup.** I wil make them doe penance for it. **A.** Ther be some had moze need shew open repentance then they.

**B.** They may make such mariages vnder a hedge / and it hath bene a long receiued order to be married by the minister. **A.** No / ther were many faithfull witnesses of their consentes: and if it were not lawfull / we haue many examples of the ancient fathers / who by your iudgement did amisse.

**Q.** What say you to the church of England / is it a true established church of God? **A.** The whole common wealth is not a church.

**J. Anders.** But doe you know any true established church in the land? **A.** If I did / I would not accuse them vnto you.

**Q.** But what say you / is not the whole land as it standeth now ordered / a true established church? **A.** No / not as the assemblies are generally ordered / if it please you / I

will shew now the reasons. **I. C. Just.** No/pow shal haue enough he-  
 reafter to shew the reasons/ it is not now to be stood vpon. **Q.** What  
 doe pow say to the church of England as it is now guided by Bbs. is it  
 Antichristian? **A.** By such Bs. and lawes as it is now guided/ it is not  
 according to the Scriptures. **Winch.** Thow hast Scriptures often  
 in thy mouth: is it then Antichristian. **A.** Yea/ I hold it contrarie  
 to Christes word. **Q.** What say pow to the Sacramentes then/ are  
 they true Sacramentes? **A.** No/ they are neither rightly administred  
 according to Christes institution/ neither haue promise of grace/ becau-  
 se pow keep not the covenant. **Q.** Speak plainly/ are they true Sa-  
 cramentes or no? **A.** No/ if pow haue no true church pow can haue  
 no true Sacramentes. **Q.** How say pow/ are we baptised? **A.**  
 Yea / pow haue the outward signe which is the washing/ but no true  
 Sacrament. **Q.** How cant hat be? **A.** Very wel. (then I thought  
 to haue shewed reasons/ but I could not be suffred.) **Q.** Is it law-  
 ful Baptisme? **A.** Yea. **Q.** Need we then to be baptised againe if  
 we had that ministerie and gouernment pow speak of? **A.** No. **Q.**  
 Should we be baptised at all? **A.** Yea/ or els if we contemne it/ we  
 deny the profession of grace. **Q.** Doe pow hold it lawful to baptise  
 children? **A.** Yea/ I am no Anabaptist I thanke God. **Q.**  
 How far differ pow? **A.** So far as truth from errors. **Q.** Pow  
 haue a boy unbaptised/ how old is he? **A.** A yeare and a halfe. **Q.**  
 What is his name? **A.** Abel. **Q.** Who gaue him that name?  
**A.** My self/ being father. **Q.** Why hath he not bene baptised?  
**A.** Because that I haue bene in prison/ and cannot tel where to goe to  
 a reformed church / wher I might haue him baptised according to  
 Gods ordinance. **Q.** Wil pow goe to church to S. Bydes? **A.** I  
 know no such church. **Q.** Wil pow goe to Pauls? **A.** No. **Q.**  
 Doe pow not hold a parish/ the church? **A.** If al the people were  
 faithful hauing Gods law and ordinances practised amongst them/ I  
 doe. **Q.** Then pow hold that the parish / doe not make it a church?  
**A.** No/ but the profession which the people make. **Q.** Doe pow hold  
 that the church ought to be gouerned by a Presbyterie? **A.** Yea/ every  
 congregation of Christ ought to be gouerned by that Presbyterie which  
 Christ hath appointed. **Q.** What are those officers? **A.** Pa-  
 stor/ Teacher/ Elder/ etc. **Q.** And by no other? **A.** No / by no  
 other then Christ hath appointed. **Q.** May this people and presby-  
 terie reforme such thinges as be amisse without the Prince? **A.** They  
 ought to practise Gods lawes / and correct vice by the censure of the  
 word. **Q.** What if the Prince forbid them? **A.** They must doe  
 that which God commaundeth neuerthelesse. **Q.** If the Prince  
 doe offende/ whether may the presbyterie excommunicate the Prince or  
 no? **A.** The wole church may excommunicate any member of that  
 congregation, if the partie continue obstinate in open transgression. **Q.**  
 Whither



Whither may the Prince be excommunicate? **A.** Ther is no excep-  
tion of person: and I doubt not but her maiestie would be ruled by the  
word / for it is not the men / but the word of God which bindeth and  
looseth sinne. **Q.** Whither may the Prince make lawes in the go-  
uerment of the church / or no? **A.** The Scripture hath set downe  
sufficient lawes for the worship of God / and gouernment of the church /  
to which no man may adde or diminish. **Q.** What say you to the  
Princes supremacie / is her maiestie supreme head of the church: ouer al  
causes / as wel ecclesiastical as temporal? **A.** A supreme magistrate  
ouer al persons to punish the euil and defend the good. **Q.**ouer al  
causes? etc. **A.** No / Christ is onely head of his church / and his la-  
wes may no man alter. **Q.** The pope giueth thus much to the Prin-  
ce. **A.** No / that he doth not / he setteth himself aboue Princes / and  
exempteth his priesthood from the magistrates sword. **Q.** What say  
you to the oath of the Queenes supremacie / wil you answer to it? If  
these ecclesiastical orders be meant such as be agreeable vnto the scrip-  
tures / I wil / for I deny al forreigne power. **Q.** It is meant / the  
order and gouernment with al the lawes in the church as it is now esta-  
blished. **A.** Then I wil not answer to approue therof.

**A** breif summe of the examination of John Penrie /  
by the right worshipful M<sup>r</sup>. Fanshaw / and M<sup>r</sup>.  
Justice Young. the 10. of the fourth moneth April. 1593.

**Fansh.** **I**t is strange vnto me / that you hold such opinions (Pen-  
rie) as none of the learned of this age / or any of the mar-  
tyrs of former times mainteined. Can you shew any  
writters / either old or new / that haue bene of your iudge-  
ment? **Penr.** I hold nothing / but what I wil be bound to proue  
out of the written word of God / and wil shew in regard of the special  
pointes controverted / to haue bene mainteined by the holy martyrs  
of this land / who first assailed the Babylonist, Germane kingdome / as  
namely by M<sup>r</sup>. Wickliffe / M<sup>r</sup>. Bute / M<sup>r</sup>. Purvey / M<sup>r</sup>. White etc. with  
many other the famous witnesses and martyrs of Christ in former ti-  
mes: and by M<sup>r</sup>. Cindal / M<sup>r</sup>. Lambert / M<sup>r</sup>. Barnes / M<sup>r</sup>. Latimer  
etc. the lordes most blessed witnesses of this latter age. I speak nothing  
here of the doctrine and practise of the reformed churches in other coun-  
tries / whom I haue wholly of my side / in the controversies of greatest  
moment. **F.** But doe the martyrs teach you that ther is no church  
of Christ in England? **P.** If you meane by a church (as the most  
doe) that publick profession wherby men doe professe saluation to be  
had by the death and righteousness of Jesus Christ / I am free from de-  
nying

ning any church of Christ to be in this land: for I know the doctrine touching the holy trinitie / the natures and offices of the Lord Jesus / free iustification by him / both the Sacramentes / etc. published by her maiesties authoritie and commaunded by her lawes / to be the Lordes blessed and vndoubted truthes / without the knowledge and profession wherof / no saluation is to be had.

**P.** Seing now acknowledge that her maiestie hath established the truth in so many weightie pointes / seing she hath commaunded the true Sacramentes to be administered: what mislike now in our church / and why wil now not be partaker of these truthes and Sacramentes with vs.

**D.** I mislike / 1. the false ecclesiastical offices / 2. the manner of calling vnto the offices / 3. a great parte of the workes wherein these false officers are imployed / 4. the maintenance of livinges / wherby they are mainteyned in their offices: al which / I wil be bound to proue (by the Lords helpe) to be deriued / not from Jesus Christ / but from the kingdome of Antichrist his great enemy. And therfore for as much as I cannot be partaker of the former holy thinges of God / but I must be subiect vnto the power of Antichrist in these officers / and knowen by those markes wherby his subiectes are noted / therfore I am enforced and bound to seek the comfort of the word and Sacramentes / wher I may haue them without the submitting of my self vnto any ecclesiastical power in religion / saue onely vnto that which is deriued from Christ Jesus the Lord / in whom al fulnes of power dwelleth / (Col. 1.19.) and from whom al those must deriue their power and office / vnto whom the saintes of God are to submitte their consciences to be wrought vpon in religion.

Againe / seing the forenamed 4. enormities of this church / are markes which properly belong vnto the kingdome of the Beast / viz. of the Romane Antichrist / we dare not haue any communion and fellowship with them / nor be knowen by them / least we should be partakers of those most fearful and most dreadful iudgementes / which are denounced by the spirit of God / against al those that haue communion with any of the irreligious inventions of that Beast. Reuel. 14 / 9.10.

These are the thinges / together with the want of Christes true order / which I especially mislike / and the special causes why I dare not ioyne with the assemblies of this Land. 1. the false offices wherby these assemblies are guided / and by whom the whole worship is performed in them: 2. their manner of calling / 3. a great part of the devised workes wherein these officers are conversant. 4. the livinges consecrated sometimes vnto Idols for the most part / wherby they are sustented in their offices.

**P.** What offices meane now?

**D.** I meane the offices of Lord ArchBps. and Bps. Archdeacons / Commissaries / Chancellors / Deanes / Canons / Prebendaries / Priests / Deacons / etc. Al which / properly belong to no other bodie either



either ecclesiastical or civil / but onely vnto the Romish church / where they were first invented / where they now are / and by whom they were left in this lande / when the head of that body the Pope and some other of his members were cast out by her maiestie / and our soueraigne Lord her noble father.

The church of Christ is perfect without them / in al her offices : the ciuil state is absolute without them / for they are ecclesiastical : Heathen idolatrie hath them not / and requireth them not / onely the kingdome of Antichrist can in no wise be whole and entire without them / wherof (as I say) they are visible and knowne members. Now if it be not lawful for me / or any other member of Christ / to be subiect vnto the orders and ceremonies of the old law / as circumcision / etc. Which sometimes were the Lordes owne blessed ordinances : how can it be but sin vnto vs to be subiect to the constitutions of Antichrist / the maine aduersarie of the Lo. Jesus ? The Lord hath not deliuered vs from the Yoke of his owne law / that we should be in bondage vnto the inventions and order of Antichristes kingdome and offices.

**F.** Belike now would haue no other offices in the church now in the time of peace and prosperitie / then were in the Apostles daies vnder persecution?

**P.** Ther is great reason we should not : for if the order left by Moses in the church : was not to be altered / to be diminished or added vnto / except it were by special commaundement from the Lord : (1. Chron. 28/19.) then may not any man or Angel / but vpon the same warrant / adde any thing vnto that holy forme / which the sonne of God left for the ordering of his owne howse : for / as the Apostle saith / Heb. 3/3. he / (Moses and his ordinances) are worthy of more honour then Moses his were. And he that addeth vnto the wordes of this book / that is / to the true order of the church / and pure worship of God contempned therein / the Lord God wil adde vnto him of the plagues that are written in this book / saith the spirit of God. Reuel. 22/19.

**F.** Now allow of M. Luther / I am sure / what office had he?

**P.** He was first a moncke / and so a member (by his office) of the kingdome of Antichrist / euen a good while after the Lord had vsed him as a notable instrument to ouerthrow that kingdome / afterward he was utterly disgraced and depriued of al offices / so that as the spirit of God saith (Reu. 13. 17.) he could neither buy nor sel by vertue of any libertie or freedome that he had within the kingdome of the Beast. And by this meanes in the Lords great fauour / he caried not in this regarde any of the Beastes markes / he was not of his name / nor of the number of his name : he denied himself to belong to that kingdome of Satan / and that malignant church utterly refused him to be any of her body and members. Since his excommunication and degradation by the Romish / church / he nameth himself Ecclesiasten,

in a booke of his so intituled/ that is a preacher of Christs blessed truth  
and gospel. Now whither he preached by vertue of a lawfull office  
wherunto he was called in the church of Christ / or whither he taught  
by vertue of his giftes / and the opportunitie which he had to manifest  
the truth/ hauing neither time nor leisure/ nor yet thinking it needful (it  
may be) to consider by what office he did it/ I know not: of this I am  
assured / that he was one of the famous and glorious witnesses of the  
Lo. Jesus / raised vp to testifie on his behalfe/ against the abominati-  
ons of the kingdome of Antichrist : and I am assured that by his ton-  
gue and pen the Lo. appeared gloriouslie in the power of his gospel / to  
the consumption of that man of sin. (2. Thes. 2/ 8.) Of his office I  
iudge the best/ as of a matter unknowne vnto me/ that is/ I thinke him  
to haue had a pastoral office in the church of Wittenberg / whither he  
had or not/ his example is no law for the church to walke by/ it is Chz.  
Jesus alone that we must heare and follow/ according to his wil and  
word must we frame our walking / and if it be an Angel from heauen  
that wil draw vs to swarue from the same / we dare not giue eare vnto  
him. Gal. 1.8.9.

**F.** And what office had pow in powr church/  
which meet in woods and I know not where? **P.** I haue no office  
in that poore congregation: and as for our meetings either in woods or  
any where els/ we haue the example of our sauiour Christ/ of his church  
and seruantes in al ages/ for our warrant: it is against our willes that  
we goe into woods/ or secret places: as we are not ashamed of the gospel  
of Christ / so our desire is to professe the same openly / we are ready be-  
fore men and Angels / to shew and to iustifie our meetings and our be-  
haviour in them/ desiring earnestly that we may haue peace and quiet-  
nes to serue our God euen before al men/ that they may be witnesses of  
our vpriht walking towards our God and al the world/ especially to-  
wards our Prince and countrie. We know that meeting in woods/ in  
caves/ in mountaines/ etc. is a part of the crosse and basenes of the gos-  
pel/ wher at it is easie for the natural man to stumble : but we are gladly  
partakers of this meane estate for the Lords sacred veritie: and the que-  
stion should not be so much where we meet/ as what we doe in our mee-  
tings/ whither our meetings and doings be warranted by the word or  
not/ and what inforced vs to meet in these places. **F.** We wil speak of  
ye vnlawful assemblies after wards: but what calling haue pow to pre-  
ach/ were pow neuer made minister according to the order of this land?  
**P.** I might / if I had bene willing/ haue bene made either Deacon or  
preist/ but I thanke the Lo. I neuer disliked those popish orders/ and if  
I had taken them/ I would better refuse them/ and not stand by them  
at any hand. I haue taught publickly in the church of Scotland, being  
thervnto desired earnestly/ and called by the order of that church: charge  
I neuer had any/ and therfore I neuer bare office either there or in any  
other church. **F.** Did not pow preach in these poore secret meetings:  
what



What warrant haue you so to doe/ if you haue no publick office in your church? **P.** Whither I did or not/ I doe not tel you for the present: But this I say/ that if the same poore congregation desired to haue the vse of my sinall giftes for the instructiō and consolatiō therof/ I would being therunto prepared/ most willingly bestow my poore talent to their mutual edification and mine. **F.** And may you teach in the church publickly/ hauing no publick office therein? **P.** I may/ because I am a member therof/ and requested therunto by the church/ and iudged to be indued in some measure with giftes meet for the handling of the Lords sacred word. The body of Christ/ (that is euery particuler congregation of the church) ought to haue the vse of al the giftes/ that are in any member therof/ and the member cannot deny vnto the body the vse of those graces wherewith it is furnished/ except it wil break the lawes and order of the body/ and become vnnatural/ vnto the same. Rom. 12.

**1. Cor. 12.** **F.** Then euery one that wil may preach the word in your assemblie? **P.** Not so/ for we hold it merely vnlawful/ pea tending to the Anabaptistical inuersion of al good order in the church/ for any mā to intermedle with the Lords holy truth/ beyond the boundes of his giftes: or yet for him that is indued with gifts/ to preach or teach in the church/ except he be desired/ and caled therunto by the body. **F.** But may any preach/ that hath not an office in the church so to doe? **P.**

Pea that he may/ and the word of God bindeth him to preach/ whosoever he be that intendeth to become a Pastor or Teacher in the church of Christ/ before he take his office vpon him/ and bindeth the church to take the trial of his giftes before they giue him his office/ least otherwise he should not be meet for it/ or at the least/ that handes should not be suddenly laid vpon him. **1. Tim. 3/10.** and **1/23.** **F.** What office hath he al this while? **P.** No other office then euery member of the body hath/ who are bound to haue their seuerall operation in the body according to that measure of grace which they deriue from their head the Lo. Jesus/ by the power of his spirit working in them/ Rom. 12. 3/4.

The word calethe these by the name of prophets/ not such as doe forgetel things to come/ but those who are furnished with graces meet for the interpretation and applicatiō of the word vnto the edification and comfort of the church/ as the Apostle teacheth vs expressely **1. Corint. 14.** and therefore mistake not the word prophet or prophesie as though we leaned vnto any inward reuelations or motions/ besides the written word.

**F.** I know wel enough what you meane/ and wil not mistake your wordes/ for the Scripture vseth them in that sense. **P.** Now it should be no new thing vnto you/ to heare that they may preach/ who haue no office in the church/ seing this is so common a thing in the colleges and vniuersities of this land. **F.** Pea that is in the scholes. **P.** If that exercise/ wherof you and I meane I am sure/ be in your confession warrantable in the scholes and colleges/ it is much more in the church and

congre

the church and assemblies of his saints should haue the vse and exercise of his holy word / and not that it should be brought to humane scholes / whither it neuer came into the Lordes minde to command that euer it should enter. Let the artes / tongues / and other humane knowledge be taught in scholes / and let the holy truth and exercises of religion be deriued from the church of Christ / which the Apostle for this purpose saileth the pillar and ground of truth. **F.** Wel the pow beare no office in this your church / pow wil not tel vs whither euer pow taught amongst them or not / but pow would pow say if they required pow. **P.** True. **F.** But how came it to passe that pow were not made an officer amongst them? **P.** Surely I was desired to take a charge and to continue with them / but I would not / because it hath bene my purpose alwayes to imploy my smal talent in my pooze countrie of Wales wher I know that the pooze people perish for want of knowledge : and this was the onely cause of my coming out of that countrey wher I was / and might haue staped priuatly al my life / euen because I saw my self bound in conscience to labour for the raking of my pooze kinred and countrymen vnto the knowledge of their saluation in Christ / purposing in deed before I had gone thither / to haue offered my self vnto her maiestie or some of their honours / that it might be made knowne vnto her highnes / what I hold in religion / and how cleere I am of those greuous crimes of sedition and disturbing of her maiesties peaceable gouernment / wherwith I am wrongfully charged. **F.** Why / pow labour to draw her maiesties subiects from their obediēce vnto her lawes / and from this church of Englad / to heare pow and such as pow are / teaching in woods. **P.** Nay I perswade al men vnto the obedience of my Prince and her lawes / onely I dissuade al the world from reelding obedience and submission vnto the ordināces of the kingdome of Antichrist / and would perswade them to be subiect to Christ Iesus and his blessed lawes / and I know this enterpryse to be so far from being repugnant vnto her maiesties lawes / as I assure my self that the same is warranted therby. Her maiestie hath graunted in establishing and confirming the great charter of England / (wher vnto / as I take it / the kinges and queeness of this land are swozne when they come to their crowne /) that the church of God vnder her should haue al her rights and liberties inuiolable for ever. Let the benefite of this law be graunted vnto me and others of my brethren / and it shalbe found that we haue done nothing but what is warrantable by her lawes. **F.** What ? is it meet that subiects should charge their princes to keep covenant with them / and enter to scanne what oathes they haue take for this purpose : where finde pow this warranted by scripture? **P.** The subiects are in a most lamentable case / if they may not allege their princes lawes for their actions / pea and shew what their princes haue promised vnto the Lord and to them



to them/whē the same may be for declaration of their innocencie: and it is the crowne and honour of Princes/ to be knowne not onely to hold/ but euen to be in couenant with their subiects/ that they wil maintaine and preserue them from violence and wrong: nay heathen Princes haue thought themselves honoured, when their meane subiects haue charged them very earnestly with the covenants wherby they were bound vnto their people. The lawes of this land are so full this way/ as no man conuersant in them can be ignorant that our Princes haue preferred the observing of those equal covenants wherby they are tied vnto their people/ before the accomplishing of their owne priuate affections/ yea and commandements in some cases. Hence it is/ that the iudges of this land are bound by law to administer iustice and equitie vnto the poore subiects/ notwithstanding that the princes letters be directed to them to the contrary. And as to the law of God/ all kinges and princes are bound therby/ to be so far from thinking themselves tied by no bands vnto their subiects/ as they are plainly forbidde euē to be lifted vp in minde aboue their brethren (Deut. 17. 20.) for so the word in that place calleth their subiects and servants. The kinges of Iudah/ who had the greatest privileges and prerogative both ecclesiastical and ciuil/ ouer their people/ that euer any kinges or Princes can haue/ because they were types and figures of that great king of kings the Lo. Iesus: entered into couenant notwithstanding with their people/ euen particularly/ besides the general former law wherby they were bound vnto them. Yea/ the prophet Ieremie being in no lesse daunger and disgrace with all estates/ then I and my brethren are at this present/ required his soueraigne Lord and king Zedekiah to promise that he would doe him no violence and wrong nor yet suffer others to doe the same/ for telling him the truth of the word/ in the things wherin the king required/ to be resolved at his handes: the which thing/ Zedekiah yelded vnto/ and that by an oath and covenant of the Lord. Jer. 38. 15. 16. Wherby it appeareth/ that it is not without great warrant of the word/ that princes should enter couenant with their subiects/ and that subiectes/ should require promise and oath to be kept with them/ otherwise wherto serbeth the covenant? But alas I enter not to scanne her maiesties oath/ I onely tel you what her lawes allow me and my poore brethren. And I am assured if her maiestie knew the equitie and byrightness of our cause/ we should not receiue this hard measure which we now susteine. We and our cause/ are neuer brought before her/ but in the odious weeds of sedition/ rebellion/ schisme, her. sic, etc. and therefore it is no meruaile too see the edge of her sword turned against vs. ¶ Hath not her maiestie by her lawes established these offices and this order that now is in the church of England?

**P.** Her lawes haue I graunt/ of oversight/ as taking them for the right offices and order which appertaine vnto the church of Christ: the which because we evidently see that they are not/ therefore flie we vnto

her former promise and act/wherby she graunteth vs the intoping of al the privileges of the church of Christ. **F.** Why then goe ye about to pul downe Bps? **D.** Alas/ far be it from vs/that euer we should entend any such actions:we onely put her maiestie and the state in mind of the wꝛath of God that is likeli to come vpon this land / for the vpholding of many Romish inuētions. We labor to saue our owne sowles/ and al those that wil be warned by vs/in aboiding al corruptions in religion/ and pzactising the whole wil of our God / as neere as we can. Further then this we haue no caking to goe / and therfore dare not so much as once in thought conceiue of any thing that we should doe in the altering oz pulling downe of any thing established by her lawes. **F.** Why then meet pow in woods/and such suspicious and secret places/if pow purpose no insurrection for the pulling downe of Bps? **D.** I haue told pow the reason befoze: our meetings are for the pure and true wꝛship of God/and ther is not so much as a word oz thought of Bps. in our assemblies except it be in pzaying for them/that the Lord would shew mercy and fauour vnto them / which we wish as to our owne sowles. Our meetings are secret/as I told pow/because we cannot without disturbance haue them moze open. Our earnest desire and pzayer vnto our God and our gouernours is/ that we might haue them open/ and not be inforced to withdraue our selues from the sight of any creature. Of the Lordes pure wꝛship in the congregation of his people/ are we bound to be partakers/ and that in woods / in mountaines / in caues etc. as I told pow/rather:then not at al. **F.** Then pow are priuy vnto no pzactise oz intent of any sedition oz commotion against her maiestie and the state/ for the pulling downe of Bps? **D.** No I thanke God/noz euer was: and I protest befoze heauen and earth/that if I were/ I would disclose and withstand the same/to the vttermost of mineabilitie in al persons of what religion soeuer they were. Young. But what meant pow Henry/ when pow told me at my howse/ that I should liue to see the day / wherin ther should not be a Lo. Bp. left in England? **D.** Now doe me great iniury Sr. but I am content to beare it. This was it that I said vnto pow/ namely that I gainsaid nothing in this whole cause/ but what I could proue out of the word of God/ to be the remnants of the popish Antichristian kingdome which religion I said/ the Lord hath promised vterly to ouerthrow and consume/ in so much as pow (said I) may liue/ though pow be already of great peares (for my self I may be cut of by vntimely death) to see al the offices/calings/ works and livings/ deriued from/ oz belonging at any time vnto the kingdome of Antichrist/ vtterly ouerthrowē in this land: for the Lo. hath promised that that man of sin / that body of the Antichristian religion/shalbe so consumed by the breath of his mouth and the brightnes of his appearing in the power of his gospel/befoze his second coming (2. Thes. 2.) as that false synagogue shal haue no power in any of



of her officers or partes/ either to be lifted up ouer the truth and  
of God/ vi; ouer any thing that is caled holy/ or yet to oppose her self/  
as a bloody aduersarie vnto those truthe and seruants of Christ who  
refuse to be in spiritual bondage and slauey to her. This I shewed you  
to be verified in the type/ Babylon of the Chaldeans/ according to the  
word of the Lo. spoken by Isaiiah and Jeremiah/ and the casting of the  
stone into Euphrates by Sheraiah at Jeremies commandement (Isa.  
13. 19. 20. Jer. 50. 40. and 51. 61. 64.) and this I shewed to be decreed by  
the Lo. of hostes/ against the true body/ the Antichristian Babel vnder  
the new testament/ for so we are taught by the spirit of God/ that she  
shalbe consumed and be no more/ that her chapmen shal in this life be-  
waile/ and the saints of God reioyce at her utter ouerthrow and at  
the spoile and decay of her merchandise/ Reuelat. 18. The com-  
paring of the act done by Sheraiah against the type/ and what followed  
thereupon/ with that of the Angel against the true Babylon/ I declared  
most fully to confirme my speech: for Sheraiah throwing the stone into  
Euphrates said/ thus shal Babel be drowned and rile no more, and so it  
came to passe: the Angel in the Reuel. casting the great stone into the sea/  
saith/ with such violence shal the great city Babylon be cast, and shalbe found  
no more: and so it wilbe accomplished I am sure. This was my speech  
vnto you Mr. Young/ and I beseech you/ yea and charge you as you  
shal answer in that great day/ not to misreport my speeches/ but to re-  
late them as they are uttered by me. P. I conceived some great  
matter of your speech I tel you. P. How did me the greater wrong  
therin: I pray you hereafter to conceiue of my wordes/ according to  
my meaning/ and their natural signification. F. How say that these  
offices and livings/ deriued in your conceit from the body of Antichrist/  
shalbe ouerthrowen by the Lord/ we would know how you meane that  
this wilbe accomplished? P. I haue already shewed you/ that this  
worke shalbe done by the appearing of Jesus Chr. in the shining bright-  
nes of his gospel/ through the efficacie wherof/ the Lord shal so lay the  
open/ as he wil put into the hartes of Princes and states/ wher in they  
are now maintained/ to abolish their offices/ callings and works utterly  
from among men/ and to imploie their livings vnto the holy civil uses  
of the Princes and states wherin they are. After this sort did the Lord  
consume the Popes primacie/ office and maintenance which he had in  
this land/ and after this maner did he consume by his gospel/ the Car-  
dinals/ Priors/ Abbots/ Monks/ Friars and Purses out of this land/  
and after this or some other way seeming best to his wisdom/ shal he  
(I doubt not) consume the rest of that body of iniquitie/ now remaining  
where soeuer. The worke I am assured shalbe accomplished/ because  
the Lo. hath said it in his written word: the maner how/ or the time  
when it shalbe performed/ I leaue to him who ruleth al things accor-  
ding to the counsel of his owne wil/ and whose wayes and iudgements

are past finding out. **F.** and **M.** What pow doe oz purpose to doe in these your assemblies we cannot tel: but this is sure / that the Papists seeme to be so encouraged by this dealing of yours / that ther were neuer so many of them in this land since her maiesties reigne / as are at this present and thep themselfes say that your separating from vs a great stombling block vnto them / wherby also thep take occasion to doe the like. **P.** What we doe in our meetings / and what our purposes are / I haue told pow simply as in the presence of the Lord / and weare ready by the grace of God to approue our actions and purposes to be in al good conscience both towards the Lord and our Prince / and toward al men: if the number of the idolatrous ignozant Papists be increased / it is no wonderful case / by reason of the final teaching that the poore people of the land haue: and their increase is in the iust iudgement of God / in that so many remnants of popery are left vnbaniished in the land / but specialy because these baits are reteined here wherby the Pope is continualy drawen to send ouer his Jesuits and Seminaries / wherby also thep are most easily and willingly induced to come and pervert her maiesties subiects from their obedience vnto the Lord and his liebetenant / and to betrap their natiue prince and countrie into the hands of aliants and strangers.

**F.** What are those baits that pow meane? **P.** I meane the former popish offices and their livings wherof I spake / as the offices and livings of Archbys. Lo. Bps. Deanes / Archdeacons / Cannons / Priests / etc. the continuance wherof / and of the popish corruptions belonging to them / keepeth the Pope and his sworne subiects: in daily hope of replanting the throne of iniquitie againe in this land / wherof I trust in the Lo. that thep shalbe utterly disappointed. The traiterous Jesuits and seminarie priests / hoping to possesse these execrable livings and offices againe / are also thereby assured readily to become most vnatural traitors against their natural Prince and countrie / and the Papists at home / are by this meanes kept stil in remembrance of that Amish Egypt / and in continual expectation of their long desired day: wheras if these offices and livings were once removed (the devised works and calings would fal with them) the Pope and his trafiquers would be utterly void of al hope to set vp the standard of the man of sin againe in this noble kingdome / here being not so much as an office / oz one penny of maintenance left for any of his members: the Jesuits and priests would haue no allurements to make them rebelles against their Prince / and the other seduced Papists at home / would easily forget their idolatrie / thep being here neither office nor any other monument of that antichristian religion left / to put them in mind of that Babel / and so the Lord would accomplish that which the apostle saith shalbe fulfilled / euen the utter consuming of the man of sin in this land. (2. Thes. 2.) And therfore the reteining of these offices and livings / are not onely iopned with the great dishonour of God / and the offence of his

saints /



of this noble kingdome/yea and of p<sup>r</sup> prosperitie and welfare of her ma-  
iesties most royal person/(whom the Lo. blesse bodp and soule from al  
dangers both at home and abroad) as it is wel knowne by ouer many  
popish trecheries intended against her. I marvaile not that the papists  
dislike our separation/and yow may be assured that if they knew what  
may bring vs into danger or discredit vs with her Ma<sup>tie</sup>. with any of our  
superiours/the honorable and worshipful magistrats vnder her highnes  
or any els of our countryme/they wilbe sure to vtter the same though it  
were in their owne consciences neuer so viurue. For they know that of  
al the men vnder heauē/we are the greatest enemies vnto their religion/  
we leaue the same neither branch nor root/but would haue al the world  
to be as clere of that spiritual rotacion/ as it was the same day wherin  
the Lo. Iesus went by on high/and led captiuitie captiue. Their rea-  
son of their separation drawen from our example/ is like their religion.  
We dare not iopne with thassemblies of the land notwithstanding that  
we know many of the truthes of Ies. Christ to be professed therein / be-  
cause in the offices and many of the woꝝkes remapning in them / we  
should haue communion with the religion of the Romane Antichrist in  
many of the woꝝkes and inventions therof : they on the other side wil  
not iopne with the publick woꝝship of the Land / because therby they  
should haue ouermuch communion with the doctrine of Christ / and  
ouer litle with the poisoned inventions ordeined by Satan in the Ro-  
mish Synagogue / and who moued them to their treason and disobedi-  
ence/before we took this course. Is theyr reason any thing tolerable/  
that because we indebour to woꝝship the Lord purely/they should take  
example therby to giue themselves wholly to the woꝝship of Satan?

**F.** But why refuse yow conference/ that yow may be reformed  
in those things wherin yow erre?

**P.** I refuse none / I am most willing readily to yeeld vnto any/  
as Mr. Young hath it to testify vnder my hand: onely my desire and  
request is / that I may haue some equal conditions graunted vnto me  
and my pooꝛe brethren in it / the which yet if I can not obtaine / I am  
ready to yeeld vnto any conference though neuer so vnequal / yea I am  
desirous of any conference that her maiesty and their honours may be  
truly informed of that which I and my brethren doe hold / and of the  
warrant that we haue therof from the word of the Lord. Onely  
I craue that my iudgement / my reasons / my answers may be repoꝛ-  
ted in my owne woꝝds / and herof I beseech your woꝝships to beare  
witnes with me.

Lastly I beseech yow to consider / that it  
is to no purpose that her Maiesties subiectes should bestowe their  
time in learning / in the study and meditation of the word of God/  
in the reading of the writings and doinges of the learned men / and  
holp

holy martyrs that haue bene in former age / suffering the wrongs pub-  
lished by her maiesties authoritie: if they may not without danger pro-  
fesse and hold those truthes which they learne out of them / and that in  
such sort as they are able to convince al the world that will stand against  
them / by no other weapons then by the word of God. Consider also I  
pray you / what a lamentable case it is / that we may topne with the Ro-  
mish church in the inventions therof / without al danger / and cannot  
but with extreme peril be permitted in iudgement and practise to dissent  
from the same / wher it swarveth from the true way. And as you  
finde these considerations to carpe some weight with them / so I  
beseech you be a meanes unto her maiestie and their ho-  
nors / that my case may be weighed in even ballance.

**Imprisonments / inditeiments / yea death  
it self / are no meet weapons to con-  
vince mens consciences.**

(.)

### **Faultes escaped.**

**Page 2. in the Preface / lin. 4.** after but, read chiefly by other writings and  
bookes by themselves set out heretofore. Here etc. **Page 6. lin. 33.** after  
such bande. read. A. Wil you enter band to appeare on tuesday next at our  
court, and so on thursday if you be not called, and be bound not to depart  
until you be dismissed by order of our court. B. No. A. Then etc.

BRITISH



